

September 25
1941

Millennial Star



The Monument to the Three Witnesses

POETRY

PRAY FOR MY SOUL

The old order changeth, yielding place to new;
And God fulfils Himself in many ways,
Lest one good custom should corrupt the world,
Comfort thyself; what comfort is in me?
I have lived my life, and that which I have done,
May he within himself make pure! but thou,
If thou shouldst never see my face again,
Pray for my soul. More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep and goats,
That nourish a blind life within the brain,
If, knowing God, they raise not hands in prayer,
Both for themselves, and those that call them friend?
For so the whole round earth in every way
Bound by gold chains about the feet of God.

—From "Morte D'Arthur,"
by Lord Tennyson.

THOUGHT FOR THE WEEK:

It is easier for the higher to stoop to the meaner in the
scale of being, than for the meaner to rise to the higher.

—F. W. Maurice.

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... Can the blind lead the blind? shall they not both fall into the ditch?

The disciple is not above his master: but every one that is perfect shall be as his master.—Luke 6: 39, 40.



EDITORIAL

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THIS WEEK'S COVER

ONE hundred and fourteen years ago (September 27th, 1827) a momentous event took place in human history. A set of gold plates upon which the history of an ancient great people was written were delivered into the hands of one, Joseph Smith, who, though claiming no knowledge of ancient languages, translated those hieroglyphics into our own tongue. Thus was introduced into the world the Book of Mormon, "a great and marvellous work . . . to come forth among the children of men." We read that in the mouths of two or three witnesses the truth shall be established. This monument is erected in memory of three men, good and true, called of God to testify that they, too, had seen and handled those same plates: Oliver Cowdery, David Whitmer and Martin Harris.

“Watch Therefore”

IS THIS THE LAST GREAT WAR?
WHEN WILL THE CONFLICT END?
SCRIPTURES GIVE INFORMATION

By ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve

“FOR YE KNOW NOT WHAT HOUR YOUR LORD DOTH COME.”

—Matthew 24: 42.



Elder Joseph Fielding Smith

DURING the past two years the question has constantly arisen and been discussed in Priesthood classes, Sunday Schools, and in private conversations—“Is this great war which has cast its evil shadow over a large portion of the world, and which threatens to engulf all the rest of mankind, the great last war to precede the Second Coming of our Lord, as predicted by the prophets?”

We may answer this question by saying we truly hope that it is; but the Lord very definitely informed His disciples that not even the angels in heaven knew the day nor the hour when He should make His appearance, but His Father only. Therefore, unless the Lord sees fit to reveal to us the information, we do not know when or where this great conflict will end. Let us hope and pray that it may be the last struggle before permanent peace and righteousness shall be sent down from heaven and Christ come to take His rightful place as King of kings upon the earth.

GREAT DAY NEAR

This much we may know, for the Lord has revealed it very explicitly: The distress and perplexity, bloodshed and terror, selfish ambition of despotic rulers, such as the world has never before seen, all indicate that the great and dreadful day of the Lord is very near, even at our doors. We have been warned by the prophets from the beginning of time. They have declared by revelation from the Lord, that in this present day, confusion, bloodshed, misery, plague, famine, earthquake and other calamities, would cover the face of the earth. The Lord told His disciples of these dreadful scenes and said men's hearts would fail them because of these things coming upon the earth:

“Ye look and behold the fig trees, and ye see them with your eyes, and ye say when they begin to shoot forth, and their leaves are yet tender, that summer is now nigh at hand.

“Even so it shall be in that day when they shall see all these things, then shall they know that the hour is nigh.

“And it shall come to pass that he that feareth me shall be looking forth for the great day of the Lord to come, even for the sign of the coming of the Son of Man.

"And they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath;

"And they shall behold blood, and fire, and vapours of smoke.

"And before the day of the Lord shall come, the sun shall be darkened, and the moon be turned into blood, and the stars fall from heaven."

WE WERE WARNED

It is very evident from what we see daily in the papers that we are living in perilous times. The present condition of the world should not, however, cause us any great surprise, for we have been amply informed that these days are at hand. Only the unbelieving and rebellious against the teachings of our Lord and His prophets, have failed to comprehend these momentous events. Enoch saw our day; in fact, the Lord revealed to him the history of mankind from the beginning to the end of time. He was anxious to know when the day would come wherein this earth should be cleansed from all the iniquity upon its face and have rest. The Lord answered him:

"As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfil the oath which I have made unto you concerning the children of Noah;

"And the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulation shall be among the children of men, but my people will I preserve."

Our Saviour promised that the days preceding His Second Coming will be typical of the days of the flood. A glance at the sixth chapter of Genesis will reveal the conditions of the world in the days of Noah and the flood and the reason for the cleansing by water. This comparison is not to be taken figuratively, but literally, as it is given. The world today is corrupt and filled with violence as it was at that earlier day, for now, as then. "All flesh has corrupted his way upon the earth." The Lord promised that He would never again destroy the entire world with a flood of water, but He did promise to cleanse it the second time with sword and with fire.

REMEMBERS PROMISE

We may safely say that today the anger of the Lord is kindled against this generation for its wickedness and the earth again groans under the weight of iniquity which is practiced upon its face. The Almighty has not forgotten His promise made to Enoch, and the day is soon at hand when the earth again will be cleansed of all iniquity and shall rest for a thousand years.

It is very displeasing to some self-righteous souls to have anyone speak of these things and say that punishment, by war, pestilence, famine and the disturbance of the elements, is coming upon mankind by decree of a just God, because of the transgressions of His holy laws. Nevertheless, this happens to be the case, for the Lord has declared it. His anger is kindled against the abominations and sins of the world. Let us consider some of these predictions and warnings given to an unbelieving and rebellious generation.

Before doing so, however, it is in order to call attention to

the fact that the Lord restored the fulness of the Gospel for the salvation of mankind, if men would only hearken and obey His voice and the voice of His servants. His Church has again been established in the world, and the Master sent forth His servants to all parts of the earth proclaiming the day of repentance and salvation. These servants have gone forth crying as did the great prophet and fore-runner of our Lord in His former coming, "Repent ye, for the kingdom of heaven is at hand." They were promised that they should go forth with power and authority, "and the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days, and they shall go forth and none shall stay them, for I the Lord have commanded them. . . . Wherefore, fear and tremble, O ye people, for what I the Lord have decreed in them shall be fulfilled." With this commission the servants of the Lord have gone forth with the message of salvation, and where they could not go they have sent the word, so that it has been proclaimed virtually in all parts of the earth. Moreover, the Lord clothed these servants of His with authority and sent them

"Unto the inhabitants of the earth, to . . . seal both on earth and in heaven the unbelieving and rebellious."

SWORD SHALL FALL

"Yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure—

"Unto the day when the Lord shall come to recompense unto every man according to his works, and measure to every man according to the measure which he has measured to his fellow man.

"Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear;

"Prepare ye, prepare ye for that which is to come, for the Lord is nigh; And the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth. . . .

"Nevertheless, Zion shall escape if she observe to do all things whatsoever I have commanded her.

"But if she observe not to do whatsoever I have commanded her, I will visit her according to all her works, with sore affliction, with pestilence, with plague, with sword, with vengeance, with devouring fire.

"Nevertheless, let it be read this once to her ears, that I, the Lord, have accepted of her offering; and if she sin no more none of these things shall come upon her."

This way of escape, insuring the protection of the Lord, is a very simple one. Unfortunately, many of the people of Zion have refused to take advantage of this promise. What a pity it is that people will pay little heed to sacred counsels, and in their madness and love of the things of the world take the hard road and have to receive punishment where there is a means of escape. When these calamities come, what right have the people of Zion to expect protection? And, if the righteous among them are called upon to suffer, the sin will be at the door of the rebellious who have not hearkened to this counsel.

We were informed that when the testimony of the missionaries should be withdrawn from the world, then should come the testimony of the voice of calamity. The missionaries have been withdrawn from the greater part of the world in fulfil-

(Continued on page 622)

Liberty Jail

WHY THE WINTER OF 1838-39 WAS ONE OF THE
DARKEST PERIODS IN THE HISTORY OF THE CHURCH

By ELDER BRYANT S. HINCKLEY

THE winter of 1838 and 1839 was one of the darkest periods in the history of the Church. To the ordinary observers the Church seemed faced with disintegration and ruin. The Saints were pillaged and persecuted, mobbed and murdered, the Prophet and his associates imprisoned; discouragement, dissension and apostacy even followed.

Looking at it from a human point of view, one would have said, "This cannot last."

What were the results?

Those who opposed it, who considered themselves self-sufficient and secure, are lost in oblivion and lie in forgotten graves, while the names of those they persecuted are revered and cherished, and the cause they sought to overthrow and destroy is strong and powerful in the world. The Lord has said that no hand that is raised against this cause shall prosper. All of this has been verily fulfilled.

PROPHET IN JAIL

Emerging from those dark days were the men who, during their generation, inspired and led our people. That generation wrote a stirring chapter in the history of the world, a chapter that reflects great credit on the leadership and on the people.

That was not all. It was during those gloomy and sorrowful days that the Almighty revealed to His Prophet, who languished in a filthy dungeon in Liberty, Missouri, a great revelation. A foreign missionary service was inaugurated about this time which augmented and strengthened the Church in a marvellous way. Joseph F. Smith, a fearless champion of righteousness and one of the greatest leaders and preachers of the Gospel that ever lived, was born at Far West, November 13th, 1838.

Joseph Smith, Sidney Rigdon, Lyman Wight, Parley P. Pratt, George W. Robinson, who were subsequently joined by Amasa Lyman and Hyrum Smith, were betrayed into the hands of General Lucas, who, under date of Thursday, November 1st, 1838, issued the following order:

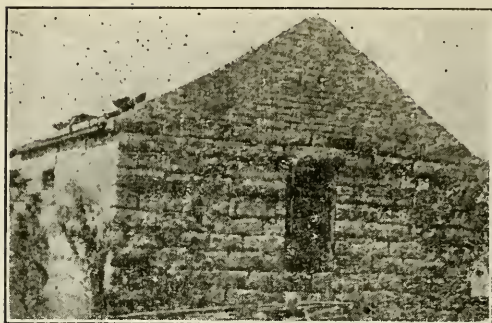
"Brig.-Gen. Doniphan.

"Sir,—You will take Joseph Smith and the other prisoners into the public square at Far West and shoot them at 9 o'clock tomorrow morning.

SAMUEL D. LUCAS,
Maj.-Gen. Commander."

General Doniphan replied to this order by saying to his superior: "It is cold-blooded murder; I will not obey your orders. Our brigade will march for Liberty tomorrow morning at 8 o'clock, and if you execute these men, I will hold you responsible before an earthly tribunal, so help me, God.—A. W. Doniphan, Brig.-Gen."

These prisoners were not executed, but taken to Richmond,



Liberty Jail—from an old drawing

where they were chained together and kept under guard. This guard was a vulgar and disgraceful rabble of ruffians.

On November 29th, 1838, Joseph Smith and the following fellow-prisoners were committed to the keeping of the Sheriff of Clay County, who took them to Liberty, and put them in prison: Joseph Smith,

Sidney Rigdon, Lyman Wight, Caleb Baldwin, Hyrum Smith, and Alexander McRae. They were imprisoned for a period of six months, where they suffered untold hardships. Much of the time they were bound in chains. Here they slept with nothing but a little straw between them and the rough stone floor.

We find in the "Comprehensive History of the Church," page 526:

"Liberty Jail faced the east and was a scant 200 yards from the Court House. It was built of rough limestone of yellowish colour. Its dimensions were 20 by 22 feet, and the walls were two feet thick. It had two floors, hence two rooms—an upper one, and a basement which formed a dungeon. In the east end was a heavy door made strong and of great thickness by nailing inch oak boards together with iron spikes.

"In the south side of the upper room there was a small opening a foot and a half square, with strong iron bars two inches apart, firmly imbedded in the stones of the wall. It cost the county £120; Solomon Fry being the contractor."

The old building fell into decay and has been removed. On the 13th December, 1939, the Church bought the lot on which it stood, and may some day restore the old jail and maintain it as a shrine. The lot is 170 by 104 feet, in the old town of Liberty, Missouri.

FOREVER HOLY SHRINE

There came from that jail the loftiest and most impressive declaration of government that has ever been given to the world. This declaration of the Prophet Joseph Smith has in it the genius of the most perfect government that ever blessed mankind—the government of God through His restored Priesthood. The incarceration in that wretched jail of Joseph Smith the Prophet will make it forever a holy shrine to all who read and understand the 121st Section of the Doctrine and Covenants:

"Behold, there are many called, but few are chosen. And why are they not chosen?"

"Because their hearts are set so much upon the things of this world and aspire to the honours of men that they do not learn this one lesson—

"That the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

HEAVENS WITHDRAW

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood, or authority of that man.

"Behold! ere he is aware, he is left unto himself, to kick against the pricks; to persecute the Saints, and to fight against God.

"We have learned, by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

MANY CALLED—FEW CHOSEN

"Hence many are called, but few are chosen.

"No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile,

"Reproving betimes with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

"That he may know that thy faithfulness is stronger than the cords of death."—Doctrine and Covenants 121: 34-46.

PRESIDENT HEBER J. GRANT SPEAKS

At one of the greatest gatherings ever held in this dispensation, President Heber J. Grant, although feeble in health, speaking under the impress and power of the Holy Ghost, said among other things:

"I am going to read from the 121st Section of the Doctrine and Covenants and I am going to ask every one of you, this means every one, to have this written out on the typewriter and have it read to your family, and read it often, because this is the word and the mind and the will of the Lord Almighty given to Joseph Smith while he was in prison." He then read and commented on that part of the revelation quoted in this article.

The Latter-Day Saints' "Millennial Star"

THURSDAY, SEPTEMBER 25, 1941

EDITORIAL

Message From The British Mission Presidency

THE Annual District Conferences of the year 1941 are at an end. Those who were fortunate enough to attend them will long remember the inspiring addresses given by the Mission Authorities, the Missionaries and local Priesthood. The Spirit of the Lord was poured out in great abundance. The testimonies of the Saints were inspiring and joy was in the hearts of our faithful members.

The great subject, the "Fulness of Times," was presented in all its details. If you were there, you will remember the addresses, how the Lord, through the Prophet Joseph Smith, restored in these the Latter Days the keys, powers and authority of the former dispensations from Adam through Noah, Abraham and Moses to the Dispensation of the Meridian of Time, when Jesus Christ, the Son of God, came to establish this Church and Kingdom with twelve apostles, high priests, seventies, bishops, elders, priests, deacons, etc., giving us the Sermon on the Mount, the Lord's Prayer, Beatitudes and such principles as faith, repentance and baptism of water and of the Spirit for our Salvation. Eighteen centuries have intervened between the Church of Jesus Christ of former days with the Church of Jesus Christ of Latter Days. You will remember the cause which destroyed the Church of the Meridian of Time—apostacy. Men of the earth, having done away with the Lord and His chosen apostles, entered the Church and not sparing the flock, brought in new doctrine and practices, thus destroying the covenant the Lord had established with his Saints of the former days. Eighteen centuries of darkness have passed and the Lord has again remembered the covenant He made with Abraham and His chosen posterity in the line of Priesthood of the seed of Abraham. The Church of the Meridian of Time has been brought to earth again. The Martyr Prophet Joseph Smith was chosen and fore-ordained for this stupendous task. Today you are a member of the very Church of God re-established for your individual Salvation. What joy, what happiness, we ought to feel as Latter-day Saints!

As servants of Jesus Christ called to the Presidency of the British Mission, we are concerned in your spiritual as well as your material welfare. All is not well among the Saints of the British Mission. The majority are not living the principles of the Gospel. Only 20 members out of every hundred attend the meetings today. Out of 20, only 10 or less pay their tithing and fast offerings. 5 per cent only are full tithe payers. Family prayers, night and morning, are not fully observed. The Word of Wisdom is not observed strictly, the faith of some of our members is weak, the spirit of fault-finding, back-biting and unwillingness to obey the Lord is evident in every Branch.

What will be the end of it? Sometimes we feel sad to contemplate these conditions. The Lord, pleading with the Saints, says:

"Hearken, O ye people of my church, saith the Voice of him who dwells on high, and whose eyes are upon all men, . . . Verily the voice of the Lord is unto all men and there is none to escape; and there is no eye that shall not see, neither heart that shall not be penetrated, and the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken from the house tops!

"Therefore, fear and tremble O ye people, for what I the Lord hath decreed shall be fulfilled.

"Prepare ye, prepare ye, for that which is to come, for the Lord is nigh. And the anger of the Lord is kindled and his sword is bathed in heaven and it shall fall upon the inhabitants of the earth."—Doctrine and Covenants 1: 1, 2, 3, 7, 12, 13.

Here is a guide for all Latter-day Saints:

1. Pray night and morning.
2. Keep the Sabbath Day Holy and attend the services, partaking of Sacrament.
3. To Sustain those in authority in the Church.
4. Keep the Word of Wisdom.
5. Pay your honest tithing and fast offerings.
6. Seek the Salvation of your Dead through Genealogical Research Work.

Keep these commandments and you will be washed and cleansed from all your sins, and fortified by faith you will be sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true.

1. They are they who are the Church of the First Born.
2. They are they into whose hands the Father has given all things.
3. They are they who are Kings and Priests of the Most High, who have received of His fulness and of His glory.
4. Wherefore, it is written, they are gods, even Sons of God.
5. These shall dwell in the presence of God and His Christ for ever and ever.
6. These are they whom He shall bring with Him when He shall come in the clouds of heaven to reign on the earth over His people.
7. These are they who shall come forth in the First Resurrection of the Just.
8. These are they who are come unto Mount Zion, unto the city of the living God, the heavenly place, the holiest of all.
9. These are they whose names are written in heaven, where God and Christ are the judge of all.
10. These are they whose bodies are celestial, whose Glory is that of the Sun, even the glory of God, the highest of all. . . .

—Section 76: 50-70.

We commend this letter to you for your prayerful and serious consideration. Keep it by you. Read it often. Prepare yourself to meet the Lord, whose coming is near, even at the door!

We extend to you our love and affection with prayerful thought for the safety of yourself and those who are near and dear unto you.

Sincerely your brethren,

ANDRE K. ANASTASIOU,

GEORGE H. BAILEY,

JAMES R. CUNNINGHAM.

Acting British Mission Presidency.

M.I.A.

Story Telling

Lesson Two.

TYPES OF SHORT STORIES

Some of the types of the short story are:

The Religious Story—A type of story portraying a religious principle or spiritual attribute as, for example, faith in a divine power; sorrow for sin and change of attitude toward life; sacrifice; love of fellow men, etc.

Examples: Stories from the Bible and Book of Mormon; "The Other Wise Man," by Van Dyke; "The Lost Word," by Van Dyke; "The Bishop and the Felon," from "Les Misérables," by Victor Hugo; "A Gift From God," by John Talmage, "Era," April, 1931; "A Modern Thomas," by Rosabel H. Ashton, "Era," May, 1931.

The Tale—A form of story in which no one element greatly predominates. It is less definite but broader than the short story proper; however it may be just as artistic. It is usually easily retold.

Example: "Rip Van Winkle," by Irving.

The Dramatic Incident—The story of a single event or incident of a striking character upon which the attention is focussed to an intense degree.

Example: "The Ambitious Guest," by Hawthorne.

The Story of Adventure—A story in which the "plot is the thing." Interest must be created and sustained. If well done, it is read breathlessly, with eagerness to see "how it comes out."

Example: "The Sire De Maletroit's Door," by Stevenson.

The Character Sketch—A story in which plot and setting are entirely in the background and the character is given first place. ("In one of F. Hopkinson Smith's stories he relates several particulars about a man and finally says, 'there is no story—only Jonathan.'") James M. Barrie is a writer who excels in this form.

Animal Story—A form familiar to all, Aesop's fables being among the treasures of childhood, while the stories of Ernest Seton Thompson and Kipling's "Jungle Books" are favourites.

The Legend—The Myth—Stories usually founded on superstitious beliefs of primitive peoples. Because of their simplicity and beauty they have persisted from earliest times.

Examples: Greek and Roman Myths—"Midas," "Pandora," "Proserpine," "Narcissus," "Phaethon."

Scandinavian Myths—"Baldur," "Thor's Adventure Among the Jotuns," "The Punishment of Loki."

Indian Legends—See "Indian Legends," by James W. Lesueur; also Adult Women's Manual, 1930-31; also "Legends of Vancouver," by Pauline Johnson; also the poem "Hiawatha."

Fairy Stories.

The Humorous Story—One of the oldest and most familiar forms. Sometimes the humour arises in the dialogue and characterization and sometimes in the situations.

Example: "The Courtin' of T'nowhead's Bell," by Barrie.

Other Types of Stories of terror; stories of ingenuity; stories of the supernatural; and the love story. The latter form is seldom used in a short story. Why?

Read in class one or more of the following and tell to which type it belongs. Retell it in your own words.

"The Good Samaritan," Luke 10: 30-36.

"The Third Ingredient," by O. Henry.

"Why the Indians are Divided into Tribes."

Under which heading would you place Longfellow's "Evangeline"? Defoe's "Robinson Crusoe"?

If you are to pass judgment upon a story, one of the first points you will note is the type of story being told.

Why the Indians are Divided into Tribes.

The Ottawas say that in the early days the Indians all lived in peace and unity together, one great and powerful people, making use of a common language and customs. This is how the dispersion into tribes came about.

When Old Man lived among mortals his influence was generally kindly, though at times he was a mischief-maker. Cooking was one of the useful things he taught the people, and it was he who told them that the paws of the bear were a great delicacy.

After the people had grown very fond of this dish, the Old Man would go among them, distributing bears' paws, and enjoying the sight of people fighting to possess them. Sometimes these quarrels were very fierce, for the people thought that the man who carried about with him the bone of a bear's foot possessed a charm that warded off evil and made him successful in battle. They quarrelled so much over who should have the bones, that at last Old Man grew weary of their strife, and spoke to them thus:

"There is, indeed, a magic power in the bones of a bear's foot, and he who possesses them shall be kept from much evil. You who pick them up so easily, as I scatter them from my hand, know not how to value them properly. Henceforth you shall only gather them with pain and difficulty. You shall wander far, and search diligently before you again possess one of these charms."

So saying, he opened his hand, and scattered to the four winds the bones he held there. Eagerly the people ran after them, but they travelled a day and a night before they came to the place where the nearest had fallen.

Thus they became widely separated. He who was lucky enough to recover a bone rested where he was, and prospered, and became the head of a family. Those who did not succeed in finding a bone fainted by the way, and died. Some went very much farther than others, and settled miles away from their old home. In time they forgot the friends they had left behind, and if they had seen some of their old relatives they would not have known them. Little children grew up who were different in looks, and spoke a different language than the one formerly used by all the families.

After a while, when the tribes chanced to see each other they met as enemies; and when difference of opinion cropped up between them, they fought and tried to kill one another.

Discussion:

1. For what purposes may the short story be used?
2. What kind of stories do you like best? Why?
3. Name the types of short story.
4. Name one in each type.

Assignment:

Have members of class tell five minute stories of a dramatic nature or personal experiences.



Grimsby Branch Conference

Held on Saturday and Sunday, August 30th and 31st.

INASMUCH as the Saints of the Grimsby Branch were not able to attend the District Conference in Hull on account of war restrictions in transport, President A. K. Anastasiou and Elder George H. Bailey of the Mission Presidency attended the Branch Conference in Grimsby.

The Conference began with a social on Saturday, under the direction of District President Elder E. Thorp. A fine programme was presented and much appreciated.

The Sunday Sessions began at 10.15 a.m. with a Testimony Meeting with attendance of 23.

The 11 o'clock session was in the nature of Sunday School, with participation of children in recitals and musical numbers. President A. K. Anastasiou discussed at length the Saving Principles of the Restored Gospel, laying emphasis on the Word of Wisdom, the Law of Tithing and other fundamental laws of the Church. 44 were present.

At the 2.30 p.m. session the Mission Authorities were sustained and President Thorpe addressed the Saints, encouraging them to greater Faith and more regular attendance at the weekly meetings. A solo, "I Need Thee Every Hour," was rendered by President A. K. Anastasiou and then Elder George H. Bailey addressed the congregation. He discussed the Temporal Laws of the Church and bore a strong testimony of the Divinity

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Home Missionaries

THE work of the Home Missionaries is being steadily established in the British Mission. We have over 350 set apart.

The number is growing weekly. What is the object of this movement? To spread the message of the Restored Gospel and establish the Branches of the Church through the length and breadth of this land.

THE MISSION PRESIDENCY ARE CALLING EVERY MEMBER FROM THE AGE OF 18 TO BECOME A HOME MISSIONARY. THIS IS YOUR CALL. OFFER YOUR SERVICES TO YOUR BRANCH PRESIDENCY.

The work of the Home Missionaries is set out in the Weekly Report Forms. We will deal with the first one—TRACTING.

Following the establishment of the Church of Jesus Christ of Latter-day Saints on the 6th April, 1830, the Lord, in a revelation, dated November 1st, 1831, says: "The voice of warning shall be unto all people by the mouths of my disciples whom I have chosen in these last days:

"Yea, verily, verily, I say unto you, that the field is white already to harvest; wherefore, thrust in your sickle, and reap with all your might, mind and strength."—Doctrine and Covenants 1: 4; 33: 7.

A Branch President anxious to build up membership and attendance, called the Priesthood and Sisters together: "I shall be happy to meet you on Monday night by the Town Hall and we will go tracting together." They met. By the side entrance under the canopy the men bared their heads and all bowed in prayer: "Father, bless us as we go from door to door delivering the message of the Restored Gospel. We need Thy guidance. . . ." They went. Some wheeled their bicycles, having come straight from work. Each carried tracts and pamphlets. It was growing dusk. The President arranged to meet them some distance away by a common. He had 7 Gospel conversations, distributed 40 tracts, sold 6 pamphlets and reluctantly had to go to meet his companions. "Oh, President, I had three fine Gospel conversations. I am sure one of the ladies I talked to will come to Church. I am taking a Book of Mormon to . . ." One Brother came running across the common, almost flying. His eyes shone, his countenance beamed: "President, I had a marvellous time. I, oh, I can't tell you how happy I feel! . . ." In their hearts they silently spoke their gratitude to Him. "And you shall be laden with sheaves upon your backs, for lo, I am with you."—Doctrine and Covenants 33: 9.

The value of tracting does not lie primarily in the distribution of literature over wide areas, but rather in the opportunity to bear personal witness and testimony of the Restored Gospel. B. H. Roberts states: "It will be for rejecting the servants of the Lord and the testimony of the Spirit of God to their spirits that men will be condemned, not for rejecting of tracts and books."

Tracts should not be left in the doors. To those who answer your call you should offer your literature.

AT THE DOOR—Tracting with all its problems, its adventure and its joys becomes a reality when you ring the bell or lift the knocker at the first door. It is important that the response you receive be friendly, and that you cultivate the ability to open congenial and instructive conversation.

A SMILE—YOU ARE PREACHING A GOSPEL OF JOY. It is a message of gladness, the gladness felt by those who know the truth and live by it.

BE POSITIVE—Clearly, definitely and with sincerity state your message.

More excerpts from the Weekly Reports:—

"I am enjoying my missionary labours. I have gained more knowledge of the Gospel through studies. I had five Gospel conversations."—O. S. and E. F. H., Sheffield District.

"I have spent two hours tracting; distributed 90 tracts."—T. E. G., Barnsley.

"Two hours tracting; six Gospel conversations."—F. M., Barnsley.

ALL HOME MISSIONARIES ARE URGED TO DO TRACTING, GOING IN PAIRS, WHILE THE WEATHER IS FINE. PLEASE DO NOT FAIL TO COMPLETE YOUR REPORTS EACH SATURDAY NIGHT, WHICH SHOULD BE HANDED TO YOUR HOME MISSIONARIES' SUPERVISOR AT YOUR HOME MISSIONARIES' MEETING. A. K. A.



BRITISH FULL TIME MISSIONARIES

THE following four names have been added to the notice of authorisation from the First Presidency for Full Time Missionaries to labour in the British Isles:

Elder Arthur John Fisher.

„ Wesley Alfred Gordon Bowen.

„ Alvin Loraine Gittins.

Sister Lillian Susannah Burton.



GRIMSBY BRANCH CONFERENCE

(Continued from page 619)

of the Gospel and the Mission of the Prophet Joseph Smith. 50 people were present.

At the 6.0 p.m. final session, after the preliminary exercises, Sister V. Clough, labouring in the Hull District, spoke upon the "Fulness of Times." Changes in District Presidency and Ordinations in the Priesthood were unanimously sustained by the congregation. After a sacred solo, President A. K. Anastasiou addressed a very fine gathering of Saints and friends. He discussed the Church of Jesus Christ in the Meridian of Times and presented Historical evidences of the Great Apostacy and compared the Church of Jesus Christ of the Latter-days as re-established by the Prophet Joseph Smith. 69 people were in attendance.

Sister Louise Taylor was set apart as a full time Missionary under the hands of the Mission Presidency. Brother Bernard Hall was ordained an Elder. Elder Thorp was sustained as President of the Hull District with Elder A. E. Ransome as First Counsellor.

"WATCH THEREFORE"

(Continued from page 612)

ment of the Lord's prediction. Referring to this eventful day, President Brigham Young once said:

SCARCELY A PRELUDE

"Do you think there is calamity abroad now among the people? . . . All we have heard and all we have experienced is scarcely a preface to the sermon that is going to be preached. When the testimony of the Elders ceases to be given, and the Lord says to them, 'Come home; I will now preach My own sermons to the nations of the earth,' all you now know can scarcely be called a preface to the sermon that will be preached with fire and sword, tempest, earthquake, hail, rain, thunders and lightnings, and fearful destruction. What matters the destruction of a few railway cars? You will hear of magnificent cities, now idolized by the people, sinking in the earth, entombing the inhabitants. The sea will heave itself beyond its bounds, engulfing mighty cities. Famine will spread over the nations, and nation will rise against nation, kingdom against kingdom, and states against states in our own country and in foreign lands; and they will destroy each other, caring not for the blood and lives of their neighbours, of their families, or for their own lives. They will be like the Jaredites who preceded the Nephites upon this continent and will destroy each other to the last man, through the anger that the devil will place in their hearts, because they have rejected the words of life and are given over to Satan to do whatever he listeth to do with them. You may think that the little you hear of now is grievous; yet the faithful of God's people will see days that will cause them to close their eyes because of the sorrow that will come upon the wicked nations. The hearts of the faithful will be filled with pain and anguish for them."

(To be continued)

ARE YOU DEPENDABLE ?

A little Philosophy culled from a London Daily Newspaper.

"If you could trace the history of brilliant people who somehow are not as successful as you think they ought to be, you will probably find they lack one thing—Dependability.

"Possibly the trouble is that success goes to their head, and they expect too many concessions from others, they think they ought to be excused such faults as unpunctuality, and 'a touch of temperament.'

"Erratic people, however clever, can be a great nuisance if they have to work with others, for they spoil the rhythm of the whole organisation.

"In private life, dependable people score in the long run over those superficially more attractive, winning, not sudden, dazzling popularity, but the kind of allegiance that lasts.

"They win the loyalty that is founded on lasting esteem and affection, that knows no wavering, but grows with the passing of the years."

They Have Passed On

STAR readers will learn with regret of the death of Elder Benjamin R. Birchall, who passed to the great beyond in July at the age of 74. Brother Birchall will be remembered by all who knew him as a stalwart member of the faith for the greater part of his life, a time which he dedicated to the promulgation of the Lord's work. Though born in the town of Oldham, Lancashire, he lived for twenty-four years in Ireland, serving for eighteen years as President of the Irish District. In September of 1937, at the age of 70 years—man's allotted span—he retired from active participation in business and returned to his native Lancashire, where he settled to live out his life.

Compiled in statistical form, his activities present a most creditable performance, for, writes William Mulder, in the "Improvement Era," of August last year, Brother Birchall "baptised ninety-seven people; blessed forty children; performed one hundred ordinations to the Priesthood; attended and officiated at over fifty funerals; performed marriages; travelled extensively, visiting and addressing every District in the British Mission. Brother and Sister Birchall recall having entertained eight of the General Authorities in their home, which was often the scene of Priesthood and other Branch meetings, and which offered open house hospitality at every conference."

Two children were born of the union of Brother and Sister Birchall, a son and a daughter. The former lost his life in the Great War (1914-18) and the latter met her death through fire four years ago.

Forty-one years spent in devotion to the cause will surely win for Brother Birchall the time-honoured phrase, "Well done thou good and faithful servant."

Through Sister Kitty Clarke, the "Star" is the recipient of the sad news of the death of Sister Gee of the London District, for some years an active member of the Holloway and North London Branches. She passed away in Chichester Hospital on August 13th, and was laid to rest on the 16th, having been ill for some time before becoming an inmate of the hospital for six weeks. She and her husband retired some years ago and left London for the South Coast, where they were much respected by all who knew them. They had been companions in life for 52 years, and Brother Gee has borne the parting with great fortitude, believing that "God knows best." A mutual friend of Sisters Clarke and Gee, writing to Sister Clarke, says: "One could truly and simply say of her life and personality, 'She went about doing good' . . ."

"In Mrs. Gee I shall always hold a treasured memory of a great Christian lady, who practised her religion, and conveyed sunshine to dark places. The Book of Proverbs says: 'She opened her mouth with wisdom and the law of kindness was in her tongue.'"

Such was the praise and respect earned through the living of a good Latter-day Saint life.

Sister Annie E. Hands passed away August 24th at Ballyward, Northern Ireland. President Joseph Ditty of the Belfast Branch conducted funeral services and dedicated the grave.

President Ditty writes of this Sister the following record of her great faith in the Gospel:

"During the years 1912-13 the Mormon Elders were preaching in Belfast and their message came to the ears of a lady in search of truth. She had in common with others heard the tales that were the ear-marks of Mormonism in those days, but she investigated and to her joy discovered the truth. She was baptised and led her family into the Church. During the war years (1914-18) she, with others, accepted the call into the field of Missionary labour, served a commendable Mission, and followed with a period of great activity in the Church for some years before her body was violently attacked with rheumatism which confined her to her bed for 15 years. Throughout this painful period she never ceased to testify to the truth of the Gospel whenever opportunity allowed. 'I know that my Redeemer liveth and is coming for me' was ever her theme, and to the time she entered the world of Spirits she testified to the truth of Joseph Smith as a Prophet of God and the Book of Mormon.

"She had been evacuated to her native Ballyward where she was born, reared and schooled. How fitting that she should find her last breath in her native air.

Truly a 'Mother in Israel,' her works shall follow her, her reward is sure."

PLYMOUTH BRANCH CONFERENCE—

Held Sunday, September 7th, 1941.

President and Sister Anastasiou were able to attend and meet with the Saints in a long session lasting from 2.45 to 5.30 p.m. After the opening exercises and the Sacrament, the Church Authorities were unanimously sustained in the affirmative. The theme of the Branch Conference was "The Falling Away." Sister Dora G. Harries spoke on the establishment of the Church of Christ in the Meridian of Time. Sister M. Harries, Snr., followed with a poem. Sister Maggie Mavin spoke on the Apostasy predicted and the causes of it. Elder Thomas Harries spoke upon the External Causes of the Apostasy. President and Sister Anastasiou rendered a sacred duet. Sister Anastasiou discussed the Relief Society work of the British Mission and urged the Sisters to organise themselves in the Plymouth Branch. The final speaker was President A. K. Anastasiou, dealing with the same subject, "The Result of the Apostasy—Its Sequel." He finally presented the Re-established Church with all its power and authority and divine commission to represent God on earth. Later in the evening in the home of Sister Mavin the Plymouth Branch Relief Society was organised with Sister M. Harries as President, Sister Maggie E. Mavin as First Counsellor, and Sister Dora Georgina Harries as Second Counsellor.

DISTRICT ACTIVITIES

Manchester

A social, in the form of a birth-day party, was held in the Rochdale Branch Chapel, Saturday, 13th September, 1941. Fifty people were in attendance to do honour to an octogenarian, Sister Dawson. The

first part of the programme consisted of games and dancing, but the highlight of the evening came when the parties gathered around the table for supper, which was kindly prepared by the Sisters of the Relief Society. Later in the evening Sister Dawson was presented with a bouquet of roses by Sister Enid Kay and a flower vase by Brother Jack Teale, both on behalf of the M.I.A., whilst Sister Hazel Woodhead gave her a small token from the members of the Primary. During the course of the evening, vocal items were rendered by Brother Frank Hayward and Sisters Nellie Hoyle and Joan Greenwood. The M.I.A. chorus also gave a short selection of songs, accompanied by Sister Hoyle and Brother Teale.

Scottish

Continuing activities in the Rural Districts of Scotland, President Andrew B. McGowan held another cottage meeting in Crawford Hill, Crosshouse, Ayrshire, at the home of Brother and Sister Henderson, on Sunday, September 7th. The first part of the meeting was given over to testimony bearing, following which President McGowan spoke on the "Duties of Latter-day Saints." Sister Findlay, wife of the President of the Aberdeen Branch, was in attendance and spoke on "Duties of the Sisters in the Church," bearing a strong testimony of the Gospel.

Sister Marion Paterson was set apart as Relief Society Supervisor of the Scottish District by President McGowan. There are hopes of a local organisation being formed at a future date. It can be truly said that these meetings are proving very beneficial to the members in the outlying districts, strengthening their faith in the Gospel and reminding them of their Covenants made with the Lord.



PERSONAL

WALKER—The infant son of Brother and Sister Douglas T. Walker of the Sheffield Branch, was

blessed on August 13th by District President Geo. H. Bailey, and given the name of David.



AND FINALLY A LITTLE HUMOUR

"Guess what I've cooked for your dinner, darling."
"All right, dear, serve it up and I'll try."

LATTER-DAY SAINT MEETING PLACES IN BRITAIN



- Aberdeen:**
Corn Exchange.
5, Hadden Street.
- Accrington:**
L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
L. D. S. Hall,
40, Hallcraig Street.
- Aldershot:**
19, Edward Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
L. D. S. Hall,
Well Lane.
- Belfast:**
122, North Street
- Birmingham:**
L. D. S. Chapel.
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
off City Road.
- Brighton:**
50a, Compton Ave.
- Bristol:**
L. D. S. Hall,
Zion Road,
off Clarence Road.
20, Northfield Ave.
Hanham.
- Burnley:**
L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Bury:**
L. D. S. Chapel,
15, Broad Street.
- Clayton:**
L. D. S. Hall,
Gordon Street.
- Derby:**
Unity Hall.
- Doncaster:**
L. D. S. Hall,
Trafford Street.
- Dublin:**
L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
L. D. S. Hall,
4b, Silver Street
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
Masonic Hall,
South Side,
30, Abbotsford Pl., C.5.
- Gravesend:**
1, Peacock Street.
- Grimsby:**
Thriff Hall,
Pasture Street.
- Guisborough:**
L. D. S. Hall,
back of 13, Church St.
- Halifax:**
13, Byron Street,
Hansen Lane.
- Hucknall:**
Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
29, Beeley Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
L. D. S. Hall,
5, King Charles St.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane,
S.W.12.
57, King Alfred's Ave.,
Catford.
58, Wellesley Road,
Gunnersbury, W.4.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road,
C. on M.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
21, Bottomly Street,
off Linthorpe Road.
- Nelson:**
L. D. S. Hall,
10, Hibson Road.
- Northampton:**
L. D. S. Chapel,
89, St. Michael's Road.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall,
Newdegate Street.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
Enquire at:—
Pres. Thos. Harris,
19, Cranborne Avenue,
Lipson, Plymouth.
- Pontllanfraith:**
Enquire:
81, Brynteg Street.
- Preston, Lancs.:**
L. D. S. Hall,
44, Avenham Street,
off Fishergate.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff Street.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
L. D. S. Hall,
100, Main Street.
- South Shields:**
L. D. S. Hall,
36, Fowler Street.
- Staffordshire:**
Washington Bldgs.,
nr. L.M.S. Station,
Wolverhampton.
- St. Albans:**
49, Spencer Street
- Stroud:**
Harley Wood,
Nailsworth.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
15, Osborn Road.
- Wigan:**
6, Standishgate.

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